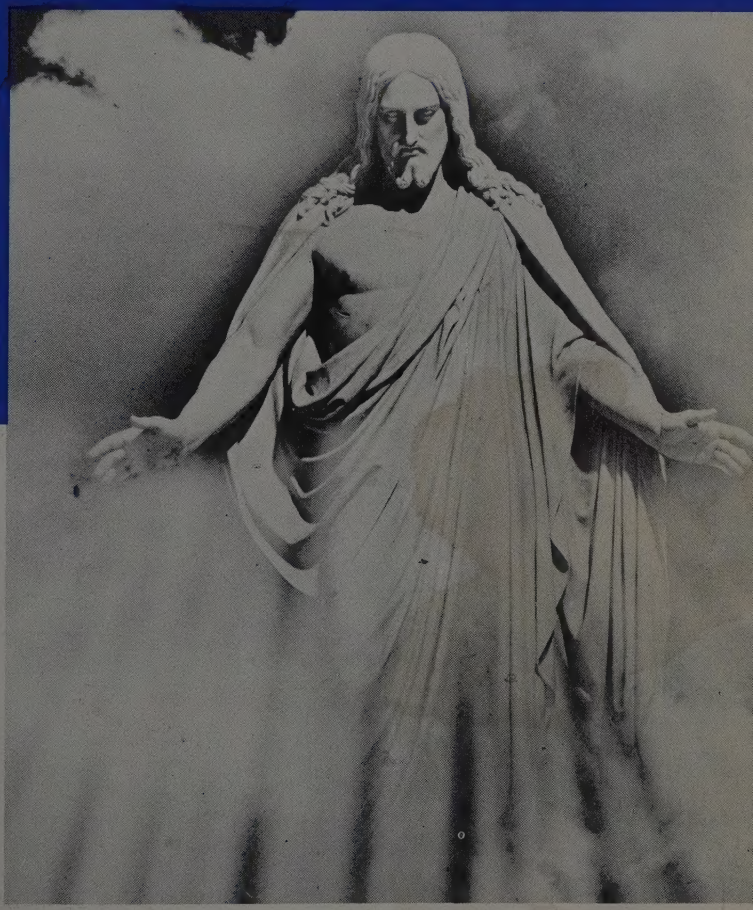
The LUTHERAN

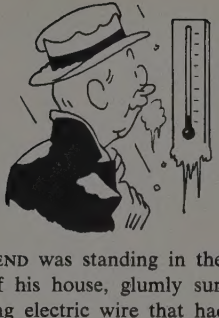


"COME UNTO ME"

The Lenten season calls us to renewed devotion

. 42, No. 22

MARCH 2, 1960



ONE LITTLE WIRE

MY FRIEND was standing in the snow in front of his house, glumly surveying the dangling electric wire that had been broken by the ice storm of the night before.

"Not much damage, I see," I said cheerfully. "Just one wire down."

"Just one wire!" he snorted. "Do you know what that means?"

"No electric lights?" I hazarded.

"NO LIGHTS, of course. Also no heat, because the oil burner needs electricity to operate. No clocks. No hot food, because we have an electric range. No radio. No television. The doorbell won't ring and I can't even shave, beca use an electric shaver. Thank goo we have a fireplace and some woo we'd all be frozen to death by this ti

"All that from one little wire mused.

"THAT'S AN example of how muc depend on help from others in these ern days," he said. "We think made such terrific advances and ye truth is that we are pretty weak and less when we are left to ourselves. Th a lesson in that."

"There surely is," I solemnly ag

—TRUMAN HUNT

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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THIS WEEK . . .

● A LOCAL EVENT led a Lutheran pastor to analyze Protestant and Roman Catholic differences regarding birth control. When a Roman Catholic hospital in Albany, N. Y., barred an orthopedic surgeon from using its facilities because he held membership in the Planned Parenthood Association, Pastor Russell Gaenzle of St. John's Church brought the matter before the congregation. Though good will among the churches is important, he said, "good will which is bought at the price of silence costs too much" (*page 12*).

● IN THIS FIRST LENTEN issue of 1960, Dr. Ralph W. Loew (*page 23*) discusses the meaning of the season in today's world. The question before us these days, the pastor of Holy Trinity Church in Buffalo, N. Y., writes, is to decide whether we really believe that the world Christ redeemed through his death was worth saving.

● A DIFFERENT LENTEN emphasis is contained in Dr. Albert Stauderman's article on prayer (*page 16*). THE LUTHERAN's associate editor recalls the days when his parishioners in New Jersey would ask how people could be expected to pray in a world filled with noise and distraction. He describes the situation of most people who would like to concentrate their thoughts on God but don't know how.

● AS USUAL, THIS WEEK, we cover a wide range of parish news, beginning on *page 35*. Churches in Bridgeport, Connecticut, are making a "self-study" (*page 38*) and Dr. Robert Hershey was elected president of New York City's Protestant Council, Manhattan division (*same page*). And so forth. Perhaps no other denominational magazine with continent-wide circulation attempts to provide such a complete weekly roundup of local news as THE LUTHERAN.

THE CHURCH IN THE NEWS

World Council Assembly set

Third Assembly of the World Council of Churches will be held at New Delhi, India, Nov. 18-Dec. 5, 1961, the council's executive committee decided at its meeting in Buenos Aires, Argentina, last month. Previous assemblies had been held at Amsterdam, Holland, in 1948 and at Evanston, Illinois, in 1954. The 1961 assembly had first been scheduled for Ceylon, but the meeting place was changed to India because of unsettled conditions on the island.

Representing the council's 172 member churches will be about 635 voting delegates. About 400 other participants are expected to attend. Sessions will be held in a hall originally built by India's government for a United Nations conference. Final plans for the assembly program will be adopted when the council's 90-member Central Committee meets in Scotland in August. Chairman of the executive and central committees is Dr. Franklin Clark Fry, United Lutheran Church president.

The executive committee also approved designs for the council's $2.5 million headquarters at Geneva, Switzerland. It will be a glass-and-concrete structure in contemporary style.

Liberia hospital approved

For 25 years the century-old Un Lutheran Church mission in Liberia operated a 34-bed Phebe Hospital in beria. When the condition of the bu ing made it necessary to close the pital in 1945, its facilities were mo temporarily to Zorzor and merged the 30-bed Curran Memorial Hos and nurses' school. The mission operates five dispensaries staffed by th physicians.

This month a new life for Phebe H pital was assured. Dr. Herman L. bert, Liberia secretary, told the U Board of Foreign Missions that plans under way for reopening the hospita the central Liberian village of Suak The Liberian government has grante 300-acre tract for a proposed 60-bed pital and nurses' training school. P dent W. V. S. Tubman confirmed a ernment pledge of $75,000 toward struction. Episcopal and Metho churches had promised $175,000 plus nual grants. United Lutheran Chu Women had pledged $50,000 and w allocate an additional $60,000 du construction.

Pledges added up to nearly $400 —enough to start work in May on $950,000 project. Total ULC contr tion has not yet been determined. P call for completion of construction June, 1963.

Merged church gets new name

From New York City to Los Ang there had been loud grumbling about name—"Lutheran Evangelical Churc America"—selected for merged chu scheduled to come into existence in 19 This name was chosen by a 29 to 9 on Dec. 11 by the Joint Commission Lutheran Unity.

In mid-February the Commission

REPORTS ON FINANCES
Dr. Martin Carlson

d to try again. Dr. Charles M. per, Philadelphia, proposed that the ıe be reconsidered. The Commission, ting in New York City on Feb. 18, ed unanimously. Then Dr. Cooper ed to strike out of the proposed title word "Evangelical," leaving "Lu- an Church in America." That mo- was defeated 25 to 17.

)r. O. V. Anderson, Chicago, said "we ıot go back to our people with 'Lu- an Evangelical Church in America.' must have a happier solution. 'Evan- cal' means nothing to this generation. not only a theological but also a chological problem."

The name should be short, clear and ly understood," urged Dr. Carl Seger- ımar, president of Augustana's Cali- ia Conference. After four test votes theran Church in America" was pted by a 35-10 vote.

The commission also agreed to put the headquarters of the new church in New York City, with offices of some boards and agencies remaining in Philadelphia. The Board of American Missions is to be at Chicago, the Board of Pensions at Minneapolis.

One bridge yet to be crossed in plans for the Lutheran merger is in estimating how much the operating expense of the new church will be per year. Dr. Martin Carlson, of Minneapolis, who is working out the budget for the first two years, 1963-64, said on Feb. 19 that tentative figures would be ready at the commission's next meeting.

Graham crusades no "cure-all"

Mass evangelism is "not the most ideal method" of proclaiming the Christian message, Billy Graham said in an article in the Feb. 17 *Christian Century*. The technique remains important, however, he continued, because the "conscience of a community" can be deeply stirred in big evangelistic campaigns.

"I have come to face realistically the results of mass evangelism," Dr. Graham wrote. "There are many methods the church can use, and mass evangelism is only one of them. . . . A crusade brings a new unity, a new vision and a new sense of dedication to the churches of the community. . . . At the same time I must realistically face the fact that the crusades are no 'cure-all' for the church or the community. Though lives are changed and some churches revived, only a dent is usually made in the community."

Writing in a series on "How My Mind Has Changed," Dr. Graham said that his belief "in the social implications of the gospel has deepened. Faith without works is dead . . . the evangelist cannot hedge on social issues."

Opposition in Africa

Crowds totaling 310,000 heard Billy Graham's messages during the first month of his "Safari for Souls," campaign officials said. About 16,000 persons made "decisions for Christ."

Some unusual difficulties arose. In Ghana, newspapers assailed the American evangelist because he refused to condemn French explosion of a nuclear bomb in the Sahara desert. In Nigeria a crowd of 24,000 broke up in disorder when the public address system refused to work. In some places, translations hed to be made into a half-dozen native dialects. Civil disorders in the Belgian Congo caused cancellation of meetings scheduled there.

Moslem opposition to the rallies was strongest in Nigeria, where anti-Christian pamphlets were distributed. Posters charged that Dr. Graham had attacked the Koran, the Moslem scriptures, by saying that it did not contain "a word concerning the future of mankind." Naseem Saifi, chief Moslem missionary in West Africa, challenged the evangelist to a public debate on theology but was refused.

The second half of the "safari" took the Graham team to East Africa, with meetings in Rhodesia, Tanganyika, Kenya, and Ethiopia.

"TALC" to strive for wider unity

Leaders of three Lutheran bodies that will soon merge into the 2-million-member The American Lutheran Church last month called for further steps to bring about "complete Lutheran unity in America." The American, Evangelical, and United Evangelical Lutheran churches will merge at the end of this year. A constituting convention for the new church is to be held at Minneapolis April 22-24.

The Joint Union Committee last m decided to recommend to the April vention that the new church "declar willingness to enter into discussions i ing toward altar and pulpit fellow with any and all Lutheran churc Altar and pulpit fellowship would p free transfer of pastors and comm cants and is a preliminary step to union.

The recommendation also calls for lective fellowship" on a local leve tween TALC congregations and o with whom they "are mutually agre confession and practice." The April vention will be asked to apply for m bership in the National Lutheran C cil, the Canadian Lutheran Council, the World Council of Churches.

For its first year, the new church will have a benevolence budge $18,102,254, it was decided. Th about $2.2 million higher than the bined 1960 budgets of the me churches, but will provide a $2 m "Year of Jubilee" appeal for miss education and welfare activities.

Vatican Council limited

Early last year Pope John XXII nounced that he would summon a man Catholic ecumenical council. reports indicated that the Pope migh vite Protestant and Eastern Orth representatives to the meeting. Lat was made clear that only members o Roman Catholic hierarchy would a the council, tentatively scheduled 1963.

Last month the lid clamped down more tightly. The Pope told membe Italian Catholic Action that there w be no discussion at the council of differences between the Roman Cat Church and the non-Roman chur Public debate about the requirement

POPE JOHN XXIII
No discussion of differences

stian unity "would not solve any-
," he said.
f the separated brothers wish to do
thing concrete about the desire for
, which is something we all share,"
ontiff said, "we can say to them with
affection, 'This is your house; this
house of those who bear the sign
hrist.' "

consin split hardens

out 70 pastors and parochial school
ers had resigned from the Wisconsin
d, second-largest body in the Synodi-
Conference. They charged that the
onsin Synod erred in failing to break
l relations with the Missouri Synod.
Missouri Synod had departed from
istoric conservatism by "unionistic"
ices, such as sponsorship of Boy
troops, military chaplaincies, and
prayer with other Lutherans, they
ed.

In January the dissenting group held a three-day meeting, formed an "interim conference." The Rev. M. J. Witt of Spokane, Washington, was elected chairman. A convention was planned for August to adopt a constitution. The Rev. Edmund Reim, former head of the Wisconsin Synod's seminary at Thiensville, denounced the "infiltration of liberal thinking" into the Missouri Synod. He added that the Wisconsin Synod was "losing its grip" on its convictions.

Big congregation is divided

Most of the congregations involved in the Wisconsin controversy are small. Last month St. Peter's Church of Fond du Lac, one of the synod's largest with 1,800 communicants, was divided.

The Rev. Gerhard Pieper, pastor of St. Peter's for 31 years, walked out when a congregational meeting voted by 110-96 to remain with the Wisconsin Synod. The pastor and his assistant conducted services at a junior high school, with a reported attendance of 440.

Another local pastor, the Rev. John Mattek, conducted services at St. Peter's where a church spokesman said there was a "packed house." It was pointed out that curiosity might have led some members to attend both services.

A congregation that left the Wisconsin Synod for a much different reason reported "the most successful year in its history." The Rev. Richard Buege and St. Paul's Lutheran Church in Whitehall, Wisconsin, had resigned from the Wisconsin body after being censured for joining in prayer with pastors of the Evangelical Lutheran Church and letting women vote at congregational meetings.

Last month Mr. Buege reported, "Our outstanding achievement during 1959 was ending our association with the Wisconsin Synod. After many years we will now

be able to preach, teach and follow God's Word . . . without being condemned by synod officials."

Air Force manual slanders clergy

Someone with more energy than intelligence had been writing for the U.S. Air Force. There was a rumpus early last month when it was discovered that a manual prepared in recruit training at Lackland Air Force Base, Texas, told airmen how to wash an officer's dog and perform other household chores.

A bigger rumpus erupted in mid-February when another manual came to light asserting that "pastors of certain of our churches are card-carrying Communists." Writer of the manual dug up old slanders from the files of the House Committee on Un-American Activities, including the charge that 30 of 95 scholars who prepared the Revised Standard Version of the Bible "have been affiliated with pro-Communist fronts, projects, and publications."

The National Council of Churches, which sponsored the Revised Standard translation, promptly protested. Air Force Secretary Dudley Sharp agreed to get the offensive manual out of circulation, and said he would find out who wrote it and why. Congressional committees volunteered to investigate.

Luther is being translated

Martin Luther's writings are currently being translated into seven languages, the Lutheran World Federation reported. In addition, a new 100-volume German edition will soon be published.

Translations into English, Finnish, French, Hebrew, Japanese, Spanish and Swedish are in various stages of completion, the LWF said. The 55-volume English edition being published jointly by the Muhlenberg Press and Concordia Publishing House will be completed in 1

Twelve volumes have already appear

A three-volume Finnish edition just been completed. Volumes in Fre Spanish, Japanese and Hebrew will b first of the Reformer's writing to ap in those languages. The fourth of a ected ten-volume set in French has issued. Spanish, Japanese and Heb versions are just getting under way.

Birth control for ministers

Worried about the "population ex sion," a commission of the Minne Methodist Conference planned dr action. It will recommend to the conference meeting a cut in allowa for dependent children of ministers spokesman said the commission appr of ministers having families and yet not want to encourage them to contri to the population explosion.

Present arrangements guarantee nesota Methodist ministers a mini salary of 85 per cent of the average ary paid in the conference, plus $200 each dependent child. The proposed plan would change the allowance to $ for the first child, $250 for the sec and so on down to $50 for the sixth he has a seventh child, a minister is t strictly on his own.

Fastest growth on West Coast

Most rapid growth among congr tions of the four Lutheran church bo that will merge in 1963 into the Luth Evangelical Church has been along Pacific Coast, a survey by the Un Lutheran Board of Parish Education vealed. California, Oregon and Wash ton were tops in a tally of 1,081 con gations of the Augustana, Amer Evangelical, Suomi and United Luth churches.

Gain in the three states during a

THERAN SCOUT who repre-
ed North Dakota in recent
nt at Washington has the ears
both U.S. senators from his
e, one a fellow-Lutheran. Rob-
M. Wold of St. Olaf Church
C), Devil's Lake, took part in
monies observing 50th anni-
ary of scouting. Seated are
Milton Young and Sen. C.
man Brunsdale, a member of
ELC congregation at Mayville.

period was 150 to 174 new mem-
, compared with a national growth
between 50 and 74 new members.
urban congregations and those be-
en four and ten years old grew fast-
Slowest advance was in rural areas
in congregations more than 100
s old. The survey was made in con-
ion with the Long-Range Plan for
sh education, of which Dr. W. Kent
ert is director.

Dr. Donald L. Houser, executive sec-
ry of the United Lutheran Board of
erican Missions, predicted that big-
Lutheran growth in the next five
s will be in Michigan and Florida.
discounted continued rapid advances
Oregon and Washington because of
acks in airplane and plywood pro-
ion.

e isn't religious factor

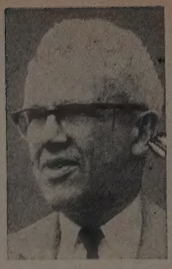
eople don't necessarily become more
ious as they grow older, a survey by
University of Michigan's Department
Gerontology discovered. A quiz of 7,000 Detroiters showed that about 46 per cent go to church or synagogue once a week, but that older folk don't go any more often than their juniors.

Women were more faithful in church attendance than men, with those between 40 and 65 attending most often.

Among Protestants, only Negro men showed an increase in church attendance with advancing age. Among Roman Catholics, men showed a decline in attendance with age, while women's attendance maintained a steady level at all ages. Only among Jews did older people attend worship services considerably more often than the younger ones, but survey officials explained this as a "consequence of the decline of orthodoxy within U.S. Judaism" rather than "as a function of age."

And so forth

Lutherans in Helsinki, Finland, have started a weekly newspaper, *The Church and the City*. It will be distributed free to more than 100,000 families.



WASHINGTON

By ROBERT VAN DEUSEN

FRENCH ATOM BOMB

DEFYING world opinion, France carried out its intention of becoming a nuclear power. At dawn on Feb. 13, a blinding flash and a mushroom cloud in the Sahara desert initiated another nation into membership in the world's "atomic club."

President Charles de Gaulle was jubilant. In a message to his Atomic Affairs Minister, the French leader said: "Hurrah for France! Since this morning she is stronger and prouder." The atomic explosion was a personal victory for the old soldier whose aim is to recapture the lost glory of France.

INTERNATIONAL reaction was prompt. A storm of critical comment came from the countries of Africa, where fear of fallout from this and later tests had reached fever pitch. Premier Nkrumah of Ghana angrily announced the freezing of all French assets in his country.

In Morocco, which claims sovereignty over the area where the French explosion took place (a claim disputed by France) one political party called for an immediate break of diplomatic relations. The government-controlled Tunis radio blared: "France today committed one more offense against African peoples."

Russian criticism was vigorous. A statement broadcast by Radio Moscow deplored the French atomic test and added that if nuclear explosions should continue, the Soviet government "draw the proper conclusions for its security." The broadcast said that further nuclear testing would compli the problem of universal disarmame

The American attitude was distin cool. President Eisenhower at his f in Gettysburg declined to comment. State Department said simply that news was "not unexpected." At Geneva talks on the cessation of nuc tests, U.S. delegate James Wadsw said that the question of inviting Fra had not been officially discussed.

Only in West Germany was the c ment favorable. A government offi there said that French possession of bomb would strengthen the whole At tic Alliance.

French reaction

DE GAULLE'S view is that atomic p is necessary to make his country an e partner in the western alliance. Premier Khrushchev about to France, and with de Gaulle's trip Great Britain and the United State come soon after, it was important to French leader that he be able to s from strength.

The French Defense Ministry nounced that the security of the Sa and neighboring countries had been protected. It added that the explo placed France in a better position to clude agreements with the world's at powers leading to nuclear disarman

On the positive side, one result ma that the French will become less s tive, and will co-operate more fully the other members of NATO in buil western European accord. On the n tive side, the atomic breakthrough lead to increased efforts on the pa Red China and other nations to catc in atomic potential.

anadian affairs

EXTERNAL RELATIONS

GREAT OPTIMISM about international airs ran through the address made by ternal Affairs Minister Howard Green the House of Commons on Feb. 10. e speech was the opening of a two-day bate on Canada's relations with other tions.

"In the world today Canada has only ends and no enemies," the minister said his opening comments. This is true cause Canada is a nation with "no deins on anyone," whose people approach rld affairs with an unselfish attitude.

But the time has come, the minister erted, "to drop the idea that Canada's e in world affairs is to be an 'honest oker' between the nations. We must cide instead that our role is to be to ermine the right stand to take on oblems, keeping in mind the Canadian ckground, and above all, using Cana-n common sense. In effect, the time s come to take an independent apoach."

MR. GREEN pointed out that in the past had been frequently said that Canada uld do a great deal as a middleman tween the big nations. She could do an ecially good job of interpreting the itish to the Americans and the Ameris to the British.

The minister admitted that that idea d to appeal to him, and may have been wise plan to adopt at one time. "But day the British and the Americans are t as close together as any two nations uld be. They do not need any interters from Canada, or from any other ce."

It frequently happens now that Can-a takes a different point of view from these two nations, and it is they who try to make Canada change her stand.

One might make a very long speech on the subject of relations with the United States, the minister observed, but he summed it up in one word, "excellent." They are on a "personal basis" between the Prime Minister and the President, and between members of the two governments on various levels.

IN THE Latin American countries there is also a "deep friendship for Canada."

The one sensitive spot in international relations is the question of the recognition of Red China. The government's position here is that "it does not believe that Red China should be recognized under present conditions."

The fundamental reason for this stand, according to the minister is "that we believe that it would be letting down our friends in that part of the world, particularly in Southeast Asia."

In addition, Red China is in default under various resolutions passed by the United Nations. Her actions in Tibet and in India in the past few years "have not made it any easier for any of the countries which have not already done so to recognize her."

Mr. Green also supplied another good reason to the House of Commons in his explanation of one of the main difficulties in the approach to the matter of recognition. He said that Peking was not only demanding the exclusive right to represent China but also to occupy Formosa. It would be opposed to any separate status for Formosa, even a United Nations trusteeship.

It is in situations like this, concluded Mr. Green, "that Canada can play a vital part in world affairs today, perhaps just as vital a part as any other nation."

—NORMAN BERNER

We Must Speak Out on Birth Contro

By Russell S. Gaenzle

There are times when one must bear witness to the truth as he sees it and as his church sees it. This is such a time. The issue on which I speak is birth control—the Protestant position over against the Roman Catholic.

We should do all we can to foster a spirit of goodwill that throws bridges across the barriers of creed. But goodwill bought at the price of silence costs too much. The Protestant position on birth control is not the same as the Roman Catholic position. There is a difference which demands clarification.

Usually we Protestants assume the posture of studied silence when our Roman Catholic friends express a point-of-view with which we don't agree. We don't wish to offend or to impair our friendship. Under ordinary circumstances that may be a wise posture.

But the circumstances attending the birth control question are extraordinary and silence must be broken. And I have the feeling our Roman Catholic friends will respect us more for having done so.

The issue is not of our making. We did not start it. On the national level, it was an assembly of Roman Catholic bishops which took a strongly negative stand on disseminating birth control information along with the U.S. gov ment's foreign aid program. On the l level in Albany, N. Y., it was a Ro Catholic hospital that took the initia in dismissing a physician from its staf

An eminently qualified physician notified through the mail that the ex tive committee of the medical staff unanimously decided to discontinue courtesy privileges at the institution. letter said the action was necessita "because of your connection with Planned Parenthood Association. As are no doubt aware, membership in organization is contrary to the princip of a Catholic hospital." The organizat advocates the planning of parentho and offers married couples informat on the use of contraceptives.

In a day when many of us are pray for and working toward a deeper h mony and fellowship among Christia the action of the Albany hospital is a mistake. It does not draw us nearer gether; it drives us further apart.

In his book, *The Riddle of Roman tholicism,* Dr. Jaroslav Pelikan, a L theran theologian, writes hopefully of creasing "confrontation, conference a communication" between Protestants a Roman Catholics. But let a few more cidents happen as happened locally a that hope will be deferred indefinitely!

VE MOVE AHEAD to look at the issue birth control on the national level. ly last year President Eisenhower ap- nted a committee to study the foreign program of the United States. His n concern was the world population losion and the effect of the explosion the program.

The world's population "which used to ep now gallops." It took us from the inning of history until 1830 to reach the one billion mark. But only a hundred years later by 1930 we reached the two billion mark. In 1960 we are expected to reach three billion and by the year 2000 close to seven billion. The predicament of the modern world is that it has so many people, we don't know what to do.

With this situation in mind the president's committee made its study and recommended that the United States give help to the nations requesting it "in the formulation of their plans to meet the serious challenge posed by rapidly expanding populations." Though the recommendation did not say "birth control," when the chairman was asked in press conference whether that was what the committee meant, he promptly conceded that it was. At the time the report was released, last July, there wasn't the ripple of a reaction.

Not until the Roman Catholic bishops of America, in number about 200, met in November did the pot of controversy start to boil. In reply to the report they said:

"United States Catholics believe that the promotion of artificial birth (control) is a morally and politically disastrous approach to the population problem. . . . They will not support any public assistance (for such a program) whether through direct aid or by means of international organizations."

THE ROMAN CATHOLIC CHURCH has the right to believe what it wants. It has the right to insist that its own people follow its teachings and disciplines. But it has not the right to impose its teachings and disciplines on the American people as a whole or on the foreign policy of this nation.

We Protestants are not so naïve as to claim that birth control is a cure-all. We

THIS ARTICLE is condensed from a sermon Dr. Gaenzle preached last January in St. John's Church, Albany, N. Y., of which he has been pastor since 1946. Born in Reading, Pa., the 52-year-old ULC clergyman graduated from Muhlenberg College and Philadelphia Seminary, received an honorary degree from Hartwick College in 1950. He previously served Redeemer Church, Kingston, N. Y., was last year chaplain of the New York State Assembly.

do not say that providing birth control information will solve the problem of the population explosion. But if it will ease the problem to any degree and make the world a fairer place to live for poverty-ridden and hunger-plagued humanity, it deserves to be given an opportunity.

IRONICALLY THE ISSUE that divides Protestants and Roman Catholics is not birth control as such. The issue is the method of birth control. Roman Catholics distinguish between two methods: "artificial" and "natural." Pope Pius XI first set forth the Roman Catholic position in 1931 when he said that artificial birth control is "branded with the guilt of sin." But natural birth control is morally permissible.

For Protestants this distinction is not valid. We prefer to place the emphasis on intention rather than on method. We never isolate the one from the other but always join them together.

In birth control the intention, obviously, is to prevent pregnancy. If the intention remains unchanged in each act of sex so that children are never born of the union, then both methods—artificial and natural—must be equally "branded with the guilt of sin." If on the contrary the intention is to prevent pregnancy at a particular time but with the idea of having children later on, then both methods are "morally permissible."

I believe that a distinction between them is not even Christian. When I think of Christ and the tremendous interest he had in what went on in a man's mind, I know that intention counted heavily with him.

The thrust is inescapable; as far as Jesus was concerned the man who had the intention of adultery was no less guilty than the man who committed the act of adultery. Somehow I feel the Roman Catholics miss this deeper not their religion when they insist on att ing moral value to methods of b control.

> God has commanded us to rear c children in the fear of the Lord and provide for all their needs as perso This may imply some limit on t number of children in a family. Th is no special ethical merit or dem attached to any method of concept control as long as it is medically sa
>
> *From the report of the Bo of Social Missions to the 19 ULCA convention on marri and family life*

WE PROTESTANTS lean more favor toward artificial birth control. We d because we subscribe to the concep family planning. We plan for everyt else that is significant in our lives: plan for the career by which we earn livelihood; we plan for the home build; we plan for the car we buy; plan for the insurance and the retiren income for our twilight years. Certa we are within bounds when we plan the most important thing—the fam We believe the number of children have and the spacing of them are parents' own business which no ch dare decide for us.

You will tell me that Roman Cath are in accord with family planning. yet I wonder. I knew a young mar volved in a mixed marriage. He was theran; his wife was Roman Cath They were going to have children they were waiting until he finished col She was employed and her income financing his education.

They had been married about years when one day the priest asked wife point-blank why there were no

n. He brushed her explanation aside advised her in no uncertain terms to t raising a family. She wanted to obey priest's mandate; the husband did not. He came to see me and I shall never get the look on his face as he sat e in front of me, a badly mixed up muddled young man because of the lesiastical intrusion upon his schedule. y had children and he never did finish education.

Happily in the Protestant tradition ily planning is the parents' own busi- s which they decide for themselves a basis of free will and prayerfully he presence of God. We feel that our dren should be wanted children, who grow up in an atmosphere that is racterized by understanding and affec- , loving care and protection.

ARTIFICIAL BIRTH CONTROL makes family planning much less liable to accident than the so-called natural birth control. Family planning should be a matter of choice and not of chance. Once a married couple decide conscientiously to postpone having children until economic, psychological, and other conditions improve, they are under obligation to use the most effective methods to safeguard their purpose. Christians have every right to use the gifts of science for proper ends.

The issue of birth control is controversial. Differing religious faiths may collide head-on in discussing it. But better to collide than evade. Only out of provocative discussion carried on in a spirit of good will can there emerge intelligent, informed understanding of both the Protestant and the Roman Catholic positions.

Two Billion

THEY SAY there are more than two billion people in the world. Two billion looks like this: 2,000,000,000.

We know that no man is perfect. That means a lot of imperfection, a lot of sin.

We also know that there is good in every person. A lot of good, a lot of love.

If there is one unruly steer in a herd of cattle, the owner talks more about him than about all the rest of the animals put together.

If there is one unusually sinful person in a family, church or community, he gets more attention than the total time given to all the others.

Let's shift the emphasis for awhile. Let's shift it to the good of the people, to the love in them.

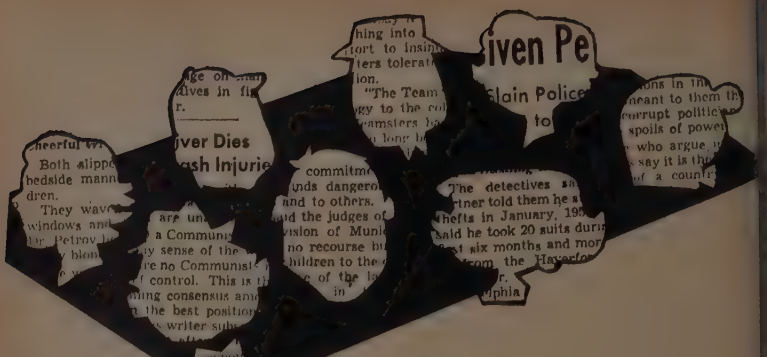
Christ condemned.

But he loved; more than anything else—he loved. He is the son of God. And God is love.

Sin nailed the Son of God to the cross. He saw the cross before him. He saw that it was inescapable. But the closer he approached the cross, the more he spoke of love.

About the two billion . . . Let's love them into the kingdom of God.

—From *African Features*, edited by WESLEY SADLER



Too Busy to Pray

By Albert P. Stauderman

The caller who knocked at my study door was an attractive young woman. I was a young pastor, then, just starting out in the parish.

"I have a problem," she said. "I can't pray."

"I've been brought up in church," she explained. "I've always prayed in some way. Lately, though, there's so much to do that I rarely have the chance to sit down quietly. When the children are finally off to school and the house is quiet, I try to pray but my mind keeps wandering. There are so many chores that have to be done, so many details to remember. . . ."

I told her that people in every generation have wrestled with the problem of concentrating thoughts on God in prayer. To empty your mind of everything else and to establish a deep communion with God is a rare experience.

Prayer should always be a highly p sonal matter. As the pastor leads congregation in the Prayer of the Chu on Sunday morning, the lofty words m stir some people's hearts, but most them have their thoughts elsewhere. A as they follow through with the Lo Prayer, they should realize that this was not intended as a formality to be peated millions of times. It was a mo on which prayer could be patterned.

People, Jesus said, should avoid sho prayers in public. They should be themselves and concentrate in order be able to speak to God. This kind prayer is expression of our innerm thoughts and needs. In times of cr it may come as a spontaneous outc But crisis is not our everyday experien We live in a fairly comfortable world most people manage to skim the surf of life, perhaps have never plunged the real depth of despair.

The "why and when" of prayer were subject of Dr. Stauderman's article in the February 17 issue. Here he talks about the "how"

But all of us live in a world of distrac-
ns—telephones, doorbells, radios, tele-
on, noises, dogs barking, cats meow-
, babies crying, people coming and
ng around us. How can we pray with
this going on?

THE FIRST SUGGESTION that comes
m the teaching of Jesus is to have a
inite time and place. It's true that you
pray anywhere. Your whole life
uld be a sort of prayer, lived before
d in adoration and service. It's true
that you can pray any time. A con-
ntious Sunday school superintendent
l me that he prayed best on the New
rk subway on his way to work. The
wds and noise combined to give him
ort of mental isolation booth in which
thoughts could turn uninterrupted
ard God.

"When you pray, go into your room
l shut the door," away from interrup-
n, disturbance, and amid surroundings
helpful meaning. The "room" may be
quiet of an empty church, of an auto
led up at the side of the road, of an
ce desk when the rest of the staff is
for lunch. Somewhere, find a spot
t will help you to pray. Jesus went up
the mountains, or off into the desert,
order to be by himself. Or he might
to the synagogue, as his custom was.

SURROUNDINGS are also helpful. A cor-
of the house where there is a cross
crucifix, a Bible, a devotional picture
y afford a constant reminder of the
d for prayer. Such things are harm-
or "Catholic" only if we attach the
ng importance to them. Luther pointed out that to have images as a reminder to worship is not wrong. They are dangerous only when they are misused, said Luther, and so are women and wine.

In this rushed and disordered life there's also need for a special time for prayer. Luther suggests that you pray as the first thing upon awaking in the morning—although he couldn't know that a clock-radio might be blaring jazz into your ear. Pray again before meals, he says, and the last thing at night before you close your eyes in sleep. There may be other times more suitable for you, but the important thing is to have a definite time and to give it priority in your schedule.

THE NEXT STEP is to put your prayer into words—your own words. The danger in the Lord's Prayer and "Now I lay me down to sleep" is that you will parrot words without thinking of meaning. You know them so well that you can say them while your mind is occupied with something different. Repeating words is no better than spinning a prayer wheel or counting your beads.

As you put your thoughts into words, test them on your conscience to see if they are in the spirit of Christ. God will accept prayer only if it is in accord with the teachings of Jesus. When Jesus said, "If you ask anything in my name," he was urging us to keep in mind his character, his love, his forgiving spirit. "Don't try to persuade your heavenly Father to do something unchristian," he might have been saying.

In some of the Psalms, there are pray-

ers of imprecation, asking God to break the teeth of the enemies, to kill their children, to consume them in wrath, to force them to bark like a dog. We don't go that far, but how often do soldiers on opposite sides of a battlefield pray for victory that will mean death to thousands? How often do we pray for some gain that would cause misery and suffering in some other household? Praying in Jesus' name doesn't mean simply closing the prayer with the words, "Through Jesus Christ, Our Lord." It means a lot more.

IF YOUR PRAYER is one of petition, another sensible idea is to decide how God can answer you. Will it require a miracle? Will it mean moving heaven and earth? Is it worth the cost? Will it harm some other of God's children?

Often our prayers aren't much better than the bedtime petition of a youngster who closed with the request, "And God, please make St. Louis the capital of Missouri." When his startled mother asked him why, he said, "Because that's what I put on my school examination paper today."

Be specific in your prayers. Vague desires or foggy generalizations won't do. If you can't put it into words, it doesn't really mean anything. Whether you praise God, or thank him, or ask him for help, commit yourself to something definite. If you lifted the telephone receiver and heard incoherent mumbling on the other end of the line, you'd never get the message intended for you.

Praying out loud is a means of compelling yourself to state sensibly and definitely that which is in your heart and mind.

IN TEACHING CHILDREN to pray, I've always told them to bow their heads as a sign of reverence, to fold their hands to keep them out of mischief, and to cl their eyes so they wouldn't be distur by what others were doing. Beyond t one's position in prayer is of little portance. A neighbor once told me t she had discovered the difference betw the Presbyterians and the Luther "Presbyterians stand to sing and sit pray. Lutherans sit to sing and stand pray," she explained.

Try to relax and be receptive in pray Tenseness and anxiety are enemies clear thought. In classroom experime it was found that students who were p mitted to sit in comfortable chairs a take their ease during a lecture ma much better marks than those who w in a more strained posture.

Jesus prayed standing, sitting, kneel and even lying prone on the grou The Jews usually stood or sat at pray It's obviously not so important that bow our knees as it is that we bend o hearts and wills before God. In the a tated, hectic, frantic pace of life what need is to "Be still, and know that I a God."

Prayer demands some action. everything you can to help yourself a to help others. But then release yo problems from your conscious think and let God work in your subconscio You show your faith when you avoid due anxiety and tenseness. Relax a trust God!

An old man was asked how he co face life with a calm and serene spirit.

"Prayer," was his answer.

"What do you mean by prayer?"

"Long ago I was so troubled abou lot of things that I almost got sick o it," he explained. "I prayed to the Lo and finally he answered me. He said me, 'Listen, son, just remember the nothing here that you and I can't han together.' "

I am a Bird Watcher

By Walter A. Kortrey

I've been bird-watching in church. s a fascinating hobby. Few people re- ze how many unusual creatures fly into e nave on an average Sunday morning. y observations have been confined to urches in the northeastern United ates, but I suspect that most of these ds may be found in churches every- here. Here are some of the specimens ave seen:

The Petrified Sentinel: This little d derives its name from its inability to ve sideward once it is seated. Ob- vers have noted it usually flies into urch early and takes its place at the d of the pew beside the center aisle. ereafter, no amount of pleading can rsuade it to move from its perch. Other ds entering the pew must shove past e Sentinel. Watchers at close range ve also detected the hint of an angry re in this little bird's eyes when others, knocking knees, must climb by it. Though male and female of the species differ in plumage, the Sentinel characteristic is present in both.

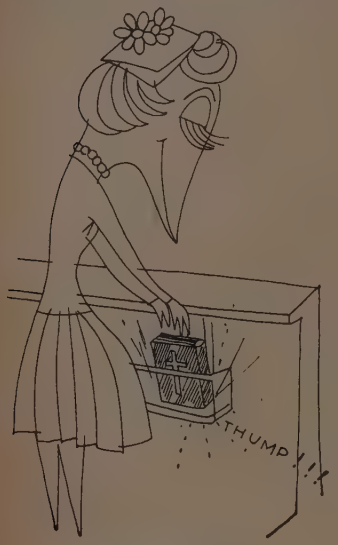
The Cheery Thumper: A most intriguing specimen, but difficult to identify at first glance. Appearance and habits are not unusual except for a weakness of its claws which causes the bird to drop the service book into the book-rack with a thump at the last word of the hymn or during silent prayer.

It is believed that there is an overpopulation of thumpers in the northeast,

Petrified Sentinel

Walter Alfred Kortrey, 36, is pastor of Gloria Dei Church in New Hyde Park, New York. He's been serving the congregation since his ordination in 1948. A native of West New York, New Jersey, he graduated from Wagner College and Philadelphia Seminary, is interested in dramatics and writing, has contributed to "Light for Today."

for in most churches, especially at the close of the service, their "thump, thump, thump" can be heard extensively throughout the nave. Experts are experimenting with ways and means of strengthening these good feathered friends so that they will be able to hold the heavy book till the end of the silent prayer or at the very



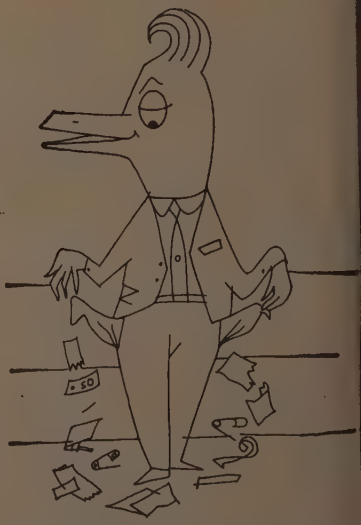
CHEERY THUMPER

least, to let it down easily and silently. However, since individual specimens refuse to sit still for identification banding, it is difficult to know if progress is being made.

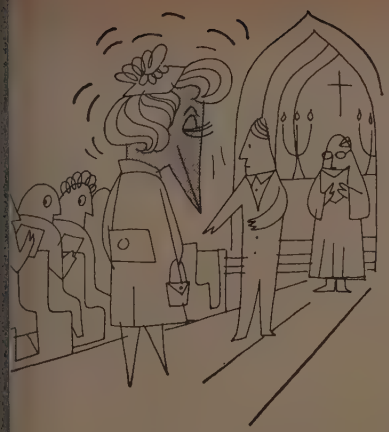
THE SCHNIBELEI LITTER-THRUSH: Here is an interesting little bird whose identity is almost impossible to ascertain until after he has gone. There is nothing extraordinary about his plumage or his song. Indeed, it is suspected that these things vary greatly within the species. The one infallible mark of identification is this little fellow's habit of leaving his pew littered with paper and all kinds "schnibelei." Church bulletins, torn strips to be used as book-marks . chewing-gum wrappers and sometim the chewing gum itself, stuffed into t pew card and pencil holders, are su evidence that the "Schnibelei" bird h been there.

In one large church recently, a colle tion of "Litter-thrush" leavings was e hibited. It included 37 old movie theat ticket stubs, torn fragments of old chur bulletins, and offering envelopes, paper match covers, 52 "bobby pins," tooth picks, 73 gum wrappers, 14 d chewing gum wads stuck to the undersi of the pews and a miscellaneous diversi of other articles.

The litter-thrush is seldom observed action. There is a pixie stealthiness abo this little bird, but custodians of church throughout the northeast agree that he an unholy bird to have around.



SCHNIBELEI LITTER THRUSH



Scarlet Late-Comer

The Scarlet Late-Comer. No other
d has the special pigmentation which
s happy little chipper possesses. Un-
iceable under normal circumstances,
en the bird enters church late, its neck
d face become scarlet-hued, so that in
ne areas he is called The Blushing
te-Comer. Interesting too, is that as
s little fellow is ushered forward, the
rlet blush becomes deeper and deeper
the bird moves nearer to the front of
nave, with all eyes upon it.

Some churches have reserved rear
vs for the relief of this condition, but
s strongly suspected that some of these
ds enjoy their blushing since they seem
come late repeatedly as a matter of
rse and according to plan.

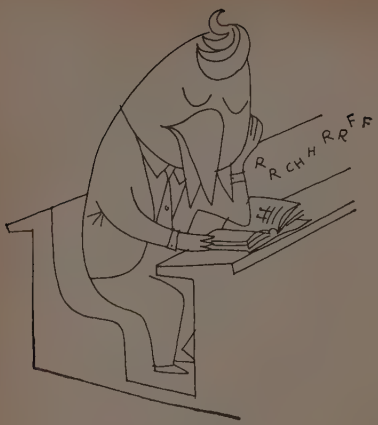
Bird-watchers in some churches report
t no matter when the service is sched-
d, certain *Late-Comers* are sure to
ive after worship has begun. However,
y are friendly little birds and the rest
the flock soon come to know who they
and to accept their characteristics.

The Holiday Lark: A bird of luxu-
us plumage and unusual hibernation
terns is the Holiday Lark. Church bird watchers for some years considered this interesting specimen nearly extinct, for it was seen only now and then and seldom remained in view long enough for identification. After careful study however, it has been established that the Holiday Lark is far from extinct. The species abounds and is prolific.

It hibernates through most of the year and appears in the nave only at Christmas and on Easter Sunday. Some observers also report having seen it at weddings, baptisms and other special occasions, but for the most part the shy little creature stays out of sight, except for its Christmas and Easter appearances.

Holiday Lark

When it does come to church, the Holiday Lark (known in some parts of the country as the Spasmodic Sparrow) is a beautiful sight to behold, particularly the female in her feathered cap and gorgeous coat. Some experts theorize that the bird spends the time between holidays preparing a new plumage for its next brief appearance in the nave.



DOWNY DOZER

THE DOWNY DOZER: A more lovable little creature is hard to find among church birds. He attends faithfully, sits quietly and never complains. Inexperienced bird-watchers cannot always make a positive identification of the Dozer, for there is nothing extraordinary about his plumage or song. He chirps like all the other faithful sparrows. There is nothing flamboyant about his appearance.

But veteran watchers can spot
without fail when sermon time co
He settles his feathers comfortably
rests his chin on one claw in an atti
of deep concentration. Then he sl
closes his eyes as if to shut out ev
thing but the preacher's words. Sho
however, his little beak drops open
it is fairly obvious, for those who
near, that the Downy Dozer is fast as

To be sure, birds of other specie
evitably snooze in church now and
and this makes identification all the r
difficult. The distinguishing mark of
Downy Dozer is his fantastic body
trol while sleeping. His head never
or sags, his body never lurches in
embarrassing betrayal of sleep w
other birds experience. From first to
he maintains his appearance of per
attention.

The supreme test of the Dozer co
when the preacher shouts his loudest
this point other sleeping birds sit
upright with a guilty look in their e
But the Downy Dozer goes on doz
feathers unruffled, peace undisturbed

A cute little chipper is the Do
Dozer, loved (and envied) by all.

THE PROPER CHANNELS

"SENATOR STYLES BRIDGES of New Hampshire has been fond of introducing in recent years a bill for a concurrent resolution to 'proclaim our faith in the Word of God.' It calls upon Americans to 'perpetuate renewed observance throughout the world, by nations and individuals, of the Ten Commandments.'

"When Bridges introduced his resolution in 1956, there was a moment of embarrassed silence while Senate officials pondered the question of which committee had jurisdiction over the Word of God and the Ten Commandments. Congress, of course, has no standing committee on the relations of church and state or the general extension of moral principles to world society. Finally the Senate sent the resolution to the Committee on Foreign Relations!"

—From *God and Man in Washington* by PAUL BLANSHARD (Beacon Press)

LENT .... AND A QUESTION

AMERICA'S EDUCATORS, scientists and politicians are asking whether we are losing the race for technical know-how. Perhaps the real question that some of us would ask is whether we are losing the race for an idealism for people. What are our dreams?

When a nation has great dreams, it will sacrifice for them. It will pay the bill not just in financial appropriation but in time to think, to choose, to determine, to become. Put it this way: The emphasis of these Lenten days is that man is worth saving. Do we believe that?

THIS QUESTION drives us headlong into the meaning of forgiveness. Perhaps the toughest moral problem of our time is involved in a willingness to think beyond old barriers. We have to be realists and idealists at the same time. We have to look sin full face and know how wicked it is. We have to consider the double dealing of men. Having no illusions, we have to believe in the redeemable probability.

That's why forgiveness is the toughest adventure in the world. For forgiveness believes that man is worth saving. It's not content with allowing any hateful divisions to stand. It's getting out in front in the race for idealism.

THIS SOUNDS LIKE an impractical proposition. Yet it isn't practical to accept a divided world or the threat of push-button warfare as our only reality. Idealism is a sounder alternative.

Idealism must be undergirded by faith, and it must be accepted as challenge by every individual, not just by an anonymous collective entity, be it "nation" or "mankind." Every one of us is "standing in the need of prayer," placed before the task of making the group effort work.

Christ died on a cross to prove God's redeeming confidence in the fact that man is worth saving, that he is not a pawn of fate, and that he can be a channel of God's love. To believe this is to find the seedbed for every educational endeavor and every humanitarian effort.

St. Exupery tells how he crashed on a flight over the Libyan desert. He and his companion wandered as far as they could, yet keeping the plane at their fixed point, always returning to it lest they be lost. Finally, their supplies ran out. They burned the plane, hoping the smoke would attract rescuers. Nobody came. And so they made their way to safety through the desert.

THIS IS OUR situation. We have been trying to stay by the old unforgiven prejudices, the old unforgiven cold wars, the old unforgiven hatreds. We are in danger of losing the race for idealism. While the Communists are swept with a kind of idealism that infects their whole being, giving them a verve for their cause, we who believe in the redeeming love of God might lose the initiative of love and imaginative faith. To forgive is to restore—to bring back and to build a new relationship. The long shadow of a cross thrusts itself forcefully across the pages of contemporary history. —RALPH W. LOEW

FIVE MAKE A FAMILY

Taking the Service Home

EVERY SUNDAY Dan and I, and surely all the other members of the congregation, leave church filled with vaguely formed plans for doing better, being better people, being more thoughtful.

Even the children—Karen, Pete, and Sue—sometimes leave church with that exhilarated feeling, as if they had been given a new look at life and another opportunity to do better . . . and be better.

Church services inspire us. We shake hands with everyone, thank Pastor Ittel or Pastor Hanson for the message, walk down the steps in tune with God. *This* week will be different. *We* will be different.

THAT'S THE WAY it was last Sunday. We piled into the car after service, still charitable and polite to one another and to other people entering their cars. Then —Sue said, "I'm not sitting in the back again. Pete's always hogging the front."

Karen burst out, "I hate Alice Anderson. She's deliberately making up to Sam. And I'm counting on him for the teen hop."

Pete grumbled, "How will I learn to drive if you females won't let me sit beside Dad?"

"Oh, shut up! All of you!" Dan shouted. "Connie, you sit beside me. Let the three fight it out in the back seat."

"Don't you shout at me, Daniel Melton," I snapped and slammed the car door so hard that the glove compartment flopped open.

"Oh . . . h . . . h!" Karen wailed. "What's happened to us? I resolved to go out into the world and be the wonde Christian Pastor Ittel described — here we are — spitting at one anoth

I LOOKED SIDEWAYS at Dan. He lool as abashed as I felt. Then he laugh "That's the way I left church too. fact, I'd resolved never to speak ang to my family again."

"You never do, Dan," I assured h "Maybe we are just like the Sun school kids. We sat still for an hour thought high thoughts. Now we nee five-minute explosion to release energy. See . . . we're calm now. Eve one's smiling."

I looked around. The contrast of noble, church-pew resolutions and after-church bickering was too silly.

Karen was the first to take back anger. "I don't really hate Alice. A way we've made a date to go shoppi together after school this week."

"I don't mind sitting in the back se when Pete and Karen have to sit he too," Sue admitted.

"I can have the front seat all aft noon," Pete remembered. "Dad and I driving to Mayville on an errand. Y didn't forget?"

"No. Date still stands," Dan said he drove from the parking lot. "A family, I'm sorry I shouted. What ha pened to me? I came out of church lo ing you all fondly."

"Me, too," I said. "I had decided show my love for you by spending t rainy afternoon as a baker while Dan a Pete were gone. And I'd promised m

lf that *this* week I'd call some people haven't called in a long time and that l try to be less selfish about wanting a w coat. I forgot all those noble oughts."

"Do you suppose everyone in church like us?" Pete asked. "Do they all ink big in church and then think small hen they go home?"

"We're all alike, I suppose," I answered. "And isn't the contrast ridiculus? When I listened to Pastor Ittel talk out loving all mankind, I felt a warm ow and I wanted to embrace humanity. hen I came outside and couldn't love my n children."

"It's like the anthem we sang," Karen id. "That soprano solo by Alice and e choir doing the humming bit made e shiver. It seemed so holy and pure. hen I was outside the church and sudnly I hated Alice."

"Suddenly we all came down to earth om heaven which is our home," Dan id, laughing at our verbal self-chastisent. He turned into our drive.

"I'll get the garage door," Pete said, restalling Dan, who had opened his or.

"I'll take the hymnals in," Sue said, xious to show that she could be good, o. She gathered our five books and e usual collection of Sunday school pers and church bulletins.

"If you're going to bake this afternoon," Karen said, "maybe I should ake most of the dinner."

THE GOLDEN AURA of love, the rosy sh of good deeds, hung around us through dinner. Everyone said, "Please," and "Thank-you." There was rivalry to see who would help the most.

Contrary to my expectations, our golden age continued beyond Sunday afternoon. Karen and Alice shopped and bought identical shoes and forgot about Sam. Pete and Sue seemed on best behavior at home and, as far as I knew, at school.

Dan forgot to grouse about having to straighten out some nincompoop's records. I invited three friends for afternoon coffee—friends whom I had planned to call every week since Christmas.

THE FIVE of us turned up at family night at church. The five of us went to a program sponsored by Pete's junior high. We shared household chores, without complaining that anyone was doing more than anyone else. Sue didn't sound off once about the school lunch menus. Pete ran an errand voluntarily for Mrs. Wagner and walked a neighbor's dog twice when she had to be away for a day.

I was afraid to breathe. Would the impetus of one Sunday last until the next Sunday?

No. We Meltons have our good days and our bad. Saturday we fell apart. Our halos crumpled. And Sunday, when I sat in church, I asked myself why. Why can't we humans be kind and thoughtful, loving and understanding, always? Surely the impetus of our faith should be strong enough to carry us, whether we go to church or not. Our faith should come from within ourselves, not depend on a weekly reminder from the pulpit.

✠

IT WAS ONCE SAID of a bishop: "He is so heavenly minded that he is no earthly use." Now, if our religion is so heavenly minded that it makes us no earthly use, then one thing is quite clear: whatever it is, it is not the true religion of Jesus Christ.

—BRYAN GREEN in *Christians Alive* (Scribner's)

WORSHIP NOTEBOOK

PATRON SAINT OF PINCH-HITTERS

IT'S TOUGH to be a pinch-hitter. Not good enough for the first-string, yet quite necessary for certain unforeseen moments, the pinch-hitter sits anxiously on the bench awaiting the nod of the coach. He is a stand-in, always eager but never knowing when it will be his turn.

There are two dreams of a pinch-hitter. 1) He wants to get into the game, and 2) every rookie called into the game dreams of belting a home run over the fence. It's tough to be a pinch-hitter. It's even tougher to get your big chance and play just an ordinarily good game.

YET IN SPITE of our dreams, there are a lot of us who do just that. We sit on the sidelines waiting for our big chance. When the time comes we don't fail, nor do we become a howling success. We just play a good game.

When the disciples of Christ met together in the upper room following their Lord's death and resurrection, their number had decreased. Judas, the betrayer, had committed suicide. It was therefore necessary, so Peter reasoned, that the vacancy be filled.

The team had to be complete. Christ had chosen twelve men and had promised that they would "sit on twelve thrones judging the twelve tribes of Israel" (Matthew 19:28). Perhaps it was with this in mind that the early church decided to fill the vacancy. In the first chapter of the Book of Acts we read that they selected two of their number who had been with Jesus from his baptism, "Joseph called Barsabbas, who was surnamed Justus, and Matthias."

Then they prayed: "Lord, who knowest the hearts of all men, show which of these two thou hast chosen to take place in this ministry and apostle from which Judas turned aside . . ."

After that they drew lots, "and the fell upon Matthias; and he was enro with the eleven apostles." It was as s ple as that. The pinch-hitter had go into the game. But that's about all can say. Whenever we list the name the disciples, we include Matthias. church appoints Feb. 24 as his day, what else can be said of him?

IF HE HAD STRAYED, as Judas, would know more about him. If he shown the leadership of Peter, the m sionary zeal of Paul, or the literary abi of Matthew, we would be able to much more. But from the silence of record we must conclude that Matth just played a good game.

Yet once a year from as early as eleventh century the church has ce brated his day, usually on Feb. 24. P haps it would be well for the church make more of this day. If the silence the record indicates nothing positive, might infer that this in itself is someth of a record. Matthias was just one those fellows who were called upon do a job, and—perhaps in a spirit humility and meekness—did it.

The record of Matthias' appointm as a disciple, a member of the twelve, written in the Epistle for the Day (A 1:15-26). After that there is no oth mention of him. The Old Testament l son, chosen from Isaiah (66:1-2) spea of the man who "is humble and contr

(Continued on page 28)

"Because I was too nervous to be neighborly, my doctor started me on Postum!"

"I do like my neighbors, but when you don't sleep well, you feel grouchy—too nervous to be friendly. One day I decided to see my doctor.

"He checked me thoroughly but he found nothing basically wrong. He asked me, however, if I drank lots of coffee. Seems some people can't take the caffein in coffee. Change to Postum, the doctor advised. Postum has absolutely no caffein, so it can't make you nervous or keep you awake.

"And it worked! In fact, my neighbors and I are having a cup of Postum right now. Two cups maybe. Who cares—Postum can't make us grouchy or keep us awake!"

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in spirit and trembles at my word." Upon such a man, says the Lord, "will I look."

The same theme is taken up in the Gospel for the Day (Matthew 11:25-30), where after saying that God has hidden "these things from the wise and understanding, and revealed them to babes," Jesus concludes with these famous words: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart: and you will find rest for your souls. For my yoke is easy and my burden is light."

This is not an invitation to laziness and boredom but an invitation to the work of the church with the promise of rest in Christ. Only a few will have their names written prominently across the pages of history. But for the millions who stand ready to enter upon the work when the call comes, this is the invitation.

IT IS PERHAPS appropriate that the Collect for the Day should be for our pastors. "Almighty God, who didst number thy servant Matthias among the twelve Apostles: Grant that thy church may ever be instructed and guided by faithful and true pastors; through thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end."

One wonders if the people in the pews on Sunday morning appreciate the man they have chosen to be their pastor. It is true that a few may have entered the ministry looking for a soft road to security. But the vast majority of our pastors have forsaken more lucrative positions in order to obey the call of Christ.

The hours are long, the pay below average, the pain sometimes acute, but the joy indescribable. Faithfully, with little thought of glory and celebrity, the men of the cloth go about their work comforted by the presence of Ch
The yoke has been laid upon their sh
ders, the lot has fallen to them, and t
do their best.

ALONG WITH them there are the oth
unnamed and unsung men and wo
and children who in meekness and
mility also share the yoke of the Savi
Led by the pastors, they have felt
power of God's Word in their lives
in their own way they too work to m
the church's influence felt in all pla

This is no sullen resignation, no be
ing under a tyrant's demands. This
like the simple acquiescence of the Vir
Mary who said to the angel, "Let it
to me according to your word."
along the sidelines of the game they
schooled in the teachings of Christ
his church. They wait until, like M
thias, the lot falls upon them and t
go in to do what must be done.

Who knows when the call com
None of us is called to be one of
twelve. Yet each has his moments w
by a word, an act of kindness, or so
great thought we too can heed the c

Well do we recall then—St. Matthi
patron saint of pinch-hitters.

—EDGAR S. BROWN, JR

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Meddling neighbor

QUESTION: We have a nextdoor neig
bor who lives alone. She is a widow wi
many admirable qualities, but with o

hich is most annoying. She is a med-
er. She likes to tell us how to do things,
ers a superfluity of unwanted advice,
d ventures to inform us about the in-
equacy of things we do about the prop-
y. She has pronounced ideas about
w high we should allow our shrubbery
grow, how we should plant flowers,
ere the car should be parked, and
at arrangements we should make when
go on vacation.

She may mean everything well, but she
tainly is a nuisance.

REPLY: As a good neighbor, of course, you want to keep relationships as pleasant as possible. But there is a limit to the amount of gratuitous advice or criticism which one can happily use. Here are a few suggestions:

1) Refrain from meddling into your neighbor's affairs, give no advice unless sought, and make no criticisms unless they cannot be avoided. 2) Keep out of sight when unneeded advice might be forthcoming. 3) As far as possible, avoid doing anything to which the lady could properly take exception.

4) If the annoyances continue at an excessive rate, find occasion to have a pleasant but candid talk with the lady. Explain to her that you and your family wish to have as much privacy as possible, that you want to avoid annoying anyone, and suggest that you have a mutual understanding to offer to one another no suggestions or comments except upon request. With that done, on all occasions show her the utmost of Christian courtesy and consideration—and live in hope.

ves argument

QUESTION: I have never seen another rson like Allen P. He is always out king for an argument, or at least so it seems. It happens at work, where everyone knows it, and remarks are made for him to pick up. His wife has to be careful all the time lest she touch off a dispute by some innocent remark.

Even at social gatherings Al is ready for verbal combat. A short time ago he got into a terribly embarrassing affair when he and Lil were invited to a shower for a coming bride. The "fur flew" for a little while, and in the end Al had to back away. Why must anyone be so argumentative?

REPLY: The impulse toward self-assertion and the desire for recognition are very strong in human nature—so strong that in most persons they need to be curbed. The social instinct is sometimes rather weak and needs to be cultivated and exercised. It appears that Al ought to work on the development of the social urge, with its various angles, and at the same time try to bring into subjection his tendency to start an argument. No one can do this for him, but someone could explain the matter to him, and suggest the possibility.

Discussion is in order in a social group. In fact, it is very desirable because it keeps conversation going and each one is likely to learn something. Discussion aims at enlightenment. Argument, on the other hand, strives to win, to show one is superior, and it frequently leads to injured feelings, and even the breaking of friendships. Small talk is preferable to argument.

Paul very well understood the struggle between the crude and the refined in human nature, and he repeatedly spoke of his own problem. He gave the whole matter a fine spiritual interpretation in Romans 12. Al will profit by reading this rare counsel.

BOOKS

PREACHER SAYS UNEXPECTED

The Waiting Father. By Helmut Thielicke. Translated by John W. Doberstein. Harper. 192 pages. $3.75.

Here are sixteen sermons on the parables of Jesus which read as if they had been preached on Madison Avenue or even Main Street by an astute clerical observer of the American scene. Their author is not a parish pastor but the dean of a German university theological faculty. The sermons were delivered in Hamburg. But except for a few distinctly national references, the "Germanism" was either weeded out by a skilled translator or it was never there in the first place.

Other surprises will delight the American reader. How refreshing to find the emphasis in the sermon on the prodigal son devoted not to the profligate wastrel and his slow journey home, but rather to the waiting father. The parable of the good samaritan is given new meaning because the sermon is more concerned with the lawyer who prompts the story than it is with priest, levite, or samaritan. All the way through Thielicke has a way of coming up with the unexpected, and that is the thing that hits and hurts.

Not that he does it just to keep us awake. There is nothing here of the sensational. These are relatively simple, almost homely sermons. Like a good many other preachers he produces long, involved sentences at times. But this is forgiven as he reaches out and touches us as we are and where we are. The human situation is winsomely, even sympathetically portrayed, and then the rug is pulled and we understand how desperately we need the forgiving power of Christ. The conclusions always reach out this forgiving power, and as we wend our way home, the Father is there. The preacher contends that He deserves to be given a chance, and he pleads that we do exactly that.

CARL T. UEHLING

Akron, Ohio

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"One of the best books in the Harper Lenten series. This luminous little book is an invitation to accept with thanks the forgiveness and joy that lie at the heart of the Christian faith. With a quietly sure touch, Dr. Rodenmayer illustrates his points by references equally to the Bible and to everyday human experience. I recommend it highly for reading during Lent—or any other time."—CHAD WALSH.

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A FERM ANTHOLOGY

Classics of Protestantism. Edited by Vergilius Ferm. Philosophical Library. 587 pages. $1

Amid multivolume series now appearing here is a one-volume collection by veteran anthologist Ferm. For him "Protestantism" includes a wide range of theological opinion. A brief historical introduction precedes each selection.

First is the pre-Reformation *Theologia Germanica* as a warming-up exercise. C

e Reformers only Luther (*Christian Lib-ty*) and Calvin (sections of the *Institute*) ppear. William Law and John Wesley rep-sent England in the 1700's.

Almost a fourth of the volume is given full or semi-Unitarians: Channing, arker, Clarke, and Bushnell. Selections om Schleiermacher (*Christian Faith*) and itschl (*Justification*) represent liberal the-logy, and from Rauschenbusch (*Social risis*) the social gospel.

From the editor's anthology of Jonathan dwards come the Enfield Sermon and Freedom of the Will."

Rounding out the volume are selections om Kierkegaard's *Concluding Unscientific ostscript,* Inge's *Christian Mysticism,* and arth's *Dogmatics in Outline.*

The texts of the selections are from cur-nt or standard editions and translations.

Theological students would be expected read most of these works, as well as oth-s representing theological views not in-uded here. For reading in the history of doctrine the book is useful. But since an index is apparently impracticable, its useful-ness as a reference work is limited.

Springfield, Ohio W. D. ALLBECK

LUTHERAN SCHOOL THEORY

What's Lutheran in Education. By Allan Hart Jahsmann. Concordia. 185 pages. $3.50.

This author wishes to contribute to a "Lutheran philosophy of Christian education"—a formidable task. Sources for specializing in a Lutheran philosophy are meager.

Jahsmann bases his study broadly but has used chiefly the writing and thinking of the Lutheran Church—Missouri Synod. He has made a study of "what Lutheran theologians and educators have thought about basic concerns in their attempt to get a clearer understanding of the Lutheran way in education."

There are six major divisions. The sixth, "Problems in church-state relations," deals thoroughly with that subject. A particularly interesting division is "The educational func-

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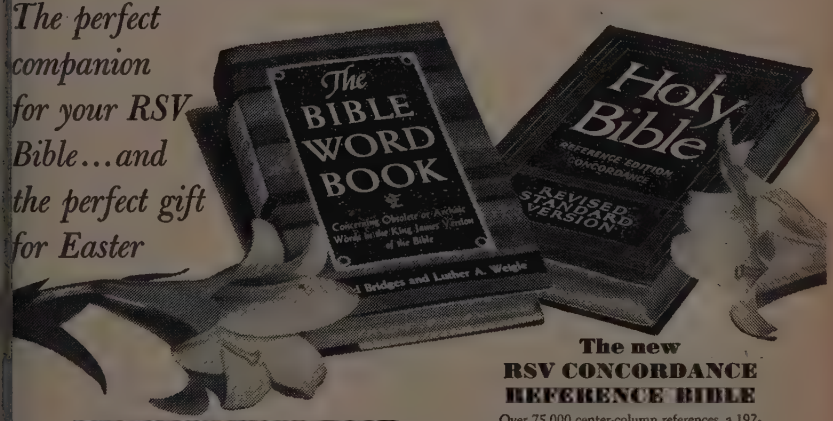
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Gettysburg, Pa.

CONTROVERSY IN PHILOSOPHY

Speculation and Revelation in the Age Christian Philosophy. By Richard Kroner. We minster. 269 pages. $6.

This is Volume II of a trilogy. In present work the author discusses the velopment of philosophic speculation fr Justin Martyr to Nicholas of Cusa. Ma attention is given to the work of such m as Clement of Alexandria, Origen, Plotin Augustine, pseudo-Dionysius, Ergina, A selm and Abelard, Thomas Aquinas, Du Scotus, Meister Eckhart, and William Ockham. Thus, like its predecessor, t book is of historical value to the stude of philosophy.

But this is not merely a book on the h tory of philosophy. Dr. Kroner writes order to point out, first, the difference b tween speculation and revelation, and, s ondly, the inevitable clash between the t in the history of thought.

Dr. Kroner shows us that "the rivalry b tween revelation and speculation ended wi the frustration of human thought as the h tory of ancient philosophy ended with doub

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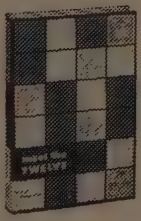

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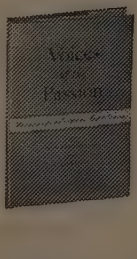

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The author again and again empha[sizes] the primacy of revelation. He brings [be]fore us this pertinent fact: in the realm [of] thought, it is the Christian approach, [with] its emphasis on revealed knowledge, [with] its insistence on the primacy of faith, w[hich] gives man true understanding.

This book should be read, especially [by] those who are inclined to believe that [the] answers to existence and life must be f[ound] in philosophy or even in speculative C[hris]tian dogmatism. JOHN D. NEWPH[ART]

Philadelphia

PROPHETS SPEAK TO WHOM

Prophecy Interpreted. By John P. Mi[ller] Augsburg. 139 pages. $2.75.

Professor Milton's interpretation of Testament prophecy is carefully drawn, c[on]servative, entirely scriptural. He asserts the prophets agree with one another with the apostles. They proclaim "the wh[ole] counsel of God" which is the gospel of vation. Our author is firm in his beliefs he does not hesitate to let personal con[vic]tion shine through. At the same time, th[ere] is little effort to challenge or correct di[ver]gent interpretations.

Our author warns us against consider[ing] prophecy too literally or mechanically. asks that we keep it in the covenant patt[ern] and regard it as an expression of moral p[rin]ciple and redemptive purpose.

We wish our writer had dared to inter[pret] prophecy in a more pointed and perso[nal] way especially as it might relate itself events and individuals of our day.

Washington, D. C. GERHARD E. LENSK

uncilmen Study Full Responsibility to Church at Forum

By RALPH H. SHOCKEY

RENTON—Church councilmen from 30 gregations of the Central Conference met ne first educational forum for council-, at Grace Church, Perth Amboy, on 6. Prominent leaders of the United heran Church spoke.

he pilot project was arranged by the erence parish education committee, led the Rev. Louis Bell, at the suggestion Phillipsburg layman some months ago. purpose was to inform the councilmen heir total responsibilities to the congre-on and the church at large.

R. EDGAR S. BROWN, executive director he Department of Worship, interpreted *Service Book and Hymnal* and indicated laymen could aid the pastor. "You can as much as the fellow up front, except are not permitted to perform the sacra-ts," asserted Dr. Brown.

he vast range and usage of literature ilable for councilmen was explained by S. White Rhyne, executive secretary of Board of Parish Education. He gave a eral review of the board's function and amount of resources available to all con-ational leaders.

THE LARGEST forum group was the one which examined the function of the committee dealing with the property and buildings. The Rev. Edward S. Frey, executive director of Church Architecture, stressed the importance of maintaining adequate insurance coverage and the value of keeping the buildings in good repair. Many practical suggestions were given.

The role of the councilman in the total stewardship program of the synod and church-at-large was reviewed by Dr. Henry Endress, executive director of the LLM for Stewardship. Dr. Endress impressed the councilmen with the need for greater stewardship in developing the Christian life of the individual and in the entire program of the kingdom.

The matter of church finance was presented by Mr. Chester A. Myrom, executive director of the United Lutheran Church Foundation. He illustrated the financial structure of the church with various charts and asked for a business-like approach to the handling of the financial matters of the congregation.

In asking for a show of hands as to how

Forum Leaders Knudten, Weaver, Endress, Frey, Rhyne, Myrom and Brown

NEW JERSEY . . .

many congregations had a Christian Service committee, only seven out of a group of twenty-seven indicated such a committee or similar group. The leader, the Rev. Bruce Weaver, executive director of evangelism, discussed avenues of service in relation to the congregation and at the synodical level.

IN THE concluding message, Dr. Endress challenged the leaders of the congregational committees to a greater realization of the importance of their responsibility. "He calls me not into a vacuum but into a church to serve him," said Dr. Endress. "We must try to do our share, which is the 'book of acts' for 1960."

The success of the initial effort to help councilmen understand their duties was obvious from the response, with 191 councilmen and 20 women registered. In addition some 28 pastors and 15 visitors were present.

PASTOR BELL said he felt there was an "eagerness for positive guidance and a seeking for answers to individual problems from those who want to serve the church and desire to know how to do it better."

A Standing Headline:

"Churches for Sale"

WASHINGTON, D. C.—In what may be a sign of the times, a leading Washington newspaper has inaugurated a regular standing heading "Churches for Sale" in its classified advertising section.

The *Washington Post and Times-Herald* has established the heading and given it a code number 105 between "Commercial Ground (104)" and "Commercial Property Loans (106)" on its "want ad" pages.

A spokesman for the real estate industry said that an estimated 250 churches have changed hands in the Washington area in connection with population shifts and new church construction in the last five years, an average of one a week. Many church edifices, outgrown or abandoned by congregations, are being sold through commercial real estate listings, it was reported.

Mission Director J. Leon Haines (righ and Pastor Miller at Rockville ceremo

WASHINGTON, D. C.

Young Rockville Church Building Its First Unit

WASHINGTON, D. C.—St. John's Chu Rockville, Md., is building its first unit. ganized in October, 1957, the congrega now numbers 305 baptized and 161 firmed members in this suburb of the tion's capital.

Ground was broken at a special ser last Nov. 22, with the Rev. J. Leon Ha mission director of the Maryland Synod sisting Pastor Clifford R. Miller, Jr. congregation now meets in a school.

Veteran Pastor Honored

THE REV. HENRY W. SNYDER, pa emeritus of St. Paul's Church, Washing was honored by the congregation on the casion of his completing 50 years in ministry and 30 years at St. Paul's. preached his 30th anniversary sermon the Sabbath before the Oct. 14 date. At Wednesday vesper service the speaker Dr. Walden M. Holl of Johnstown, Pa reception was held in the evening, when were presented.

YLAND

od Treasurer Reports Receipts Shy of Goal

By WILSON P. ARD

GERSTOWN—Synod Treasurer Virgil W. reports receipts for 1959: Apportioned olence $610,892 or 96 per cent of the ; Lutheran World Action $81,840 or per cent of the goal; Camp Fund 39.

ALIZING THE NEED for an increased in the work of multiple parish hes the executive board of synod ap- ed a committee with Pastor Raymond filler, Clear Spring, as chairman, to a study of the situation.

committee, assisted by Dr. Wayne r, Extension Department, University aryland, came up with an audio-visual ntation entitled "Pitter Patter." Since 960 theme of the ULCW centers d the rural church, the program has given at many women's meetings ghout the synod.

script was written by Pastor Miller, size colored charts and drawings were by Ralph Gibney, commercial artist ember of Trinity Church, Hagerstown. cript has been recorded and thus made ble to groups without the personal ntation by committee members.

erm War Experiments Protested

CE LAST JULY a determined little band n and women have stood, each day dawn to dusk, outside the entrance to Detrick, Army Biological Warfare atories, located at Frederick. They otesting the government's germ war- xperiments centered at this army base has a staff of 1,700 civilian scientists 0 military personnel.

he last six months the protestants have ered about 700. They come from parts of the country and from many of life—teachers, physicians, scientists, men, laborers, farmers, housewives.

The protest was initiated by the Middle Atlantic Region of the Fellowship of Reconciliation. A propped-up sign announces "An appeal to stop preparation for germ warfare."

LUTHERAN MEN of Allegheny County met Jan. 12 in St. Paul's Church, Cumberland. This marked the beginning of joint meetings and action by men of Lutheran churches in the county.

Ministers Take Action

WASHINGTON COUNTY Ministerial Association has drawn up resolutions through which the clergymen will express their opposition to a proposed extension of the horse racing season in Hagerstown. The group also endorsed the state-wide movement for the investigation of slot machine operation.

SYNOD PRESIDENT DR. J. FRANK FIFE has been granted a one month's leave of absence to expedite his recovery from an operation.

A RETREAT for Sunday church school superintendents and chairmen of parish education committees will be held at the synod camp Saturday and Sunday, March 5 and 6. Resource leaders will be Dr. Ralph D. Heim, Gettysburg Seminary, and Pastor James L. Keyser, Board of Parish Education, ULCA.

Preaching Mission in Frederick

LUTHERAN CONGREGATIONS in Frederick County conducted a Preaching Mission Feb. 21-25. Twenty-one guest missioners from Maryland and Central Pennsylvania synods participated. Two hundred lay leaders shared in the planning. More than 8,000 confirmed members were listed in the co-operating congregations.

Prof. Francis E. Reinberger, Gettysburg Seminary, spoke at the opening leadership rally. Pastor J. Leon Haines, synod director of missions, evangelism and stewardship, was the general director of the mission.

CO-DIRECTORS of the 1960 camping season at the synod camp will be Pastors Albert R. Burkhardt, Michael W. Kretsinger, Barron B. Maberry, Thomas F. Sinn, Carroll L.

(Continued on page 44)

NEW YORK

DR. ROBERT D. HERSHEY

Protestant Council Elects Robert Hershey President

NEW YORK—Dr. Robert D. Hershey, pastor of Holy Trinity Church, Manhattan, was elected president of the Manhattan Division, Protestant Council of New York City, at the annual meeting on Feb. 16 in Madison Avenue Presbyterian Church. It was the first time that a Lutheran had been elected to leadership of the group.

Dr. Hershey was a member of the board of the Council for several years, and chairman of its ecumenical committee. He succeeds Dr. James W. Kennedy, Protestant Episcopal rector, as president.

Dr. Hershey came to New York in 1953 after serving pastorates in Pennsylvania since 1935. He was formerly a member of the board of Philadelphia Seminary, former president of the Philadelphia Council of Churches, and former chairman of the Church Papers Committee of the United Lutheran Church. —PAUL VALENTINER

NEW ENGLAND

Urban Self-Study Project Completed in Bridgeport

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Final workshop the Bridgeport Urban Self-Study progra was held Feb. 6 at Salem (Aug.) Churc Other churches taking part were First E lish, Grace and St. Paul's, ULCA; Mark's, Augustana, and our Saviour, AEl

The Rev. J. Russell Hale of Collingswoo N. J., was the director of the proje Others participating were the Rev. Vic Albers, executive secretary of missions a church extension, Lutheran Church—M souri Synod; the Rev. Walter Kloetzli, s retary of urban church planning, Natio Lutheran Council; the Rev. Howard L hardt, superintendent of home missio New Jersey Synod; the Rev. Reuben L deen, regional director, Board of Americ Missions, Augustana Church; the R Albert Schilke, superintendent of home m sions, New York and New England Syn and the Rev. Ian Tarbet, pastor of Tab nacle Church, Philadelphia.

Home Campaign Progressing

CAMPAIGN LEADERS are encouraged early reports in the drive for $198,000 build a 30-bed nursing wing at the Luthe Home for the Aged, Southbury, Conn.

St. Paul's Church, Terryville, gave $7, on a $6,000 goal; First Church, Southingt $8,650 on a $8,600 goal, and Grace Chur Stratford, $7,150 on a $7,000 goal.

ANNUAL RETREAT for pastors of the A ustana and ULCA churches was held Fe and 3 in South Woodstock, Conn. leader was Dr. Robert Sharleman of the partment of philosophy, Valparaiso Uni sity. The theme was "The Question of thority in Protestantism."

ANNUAL RETREAT for the Young Ad of Bethesda (Aug) and Trinity (ULC churches in New Haven, Conn., was hel North Andover, Mass., in January.

iginal Southbury Home for Aged (left of line) will have new nursing wing sketched at right

EW ENGLAND . . .

v. Donald Sukosky, assistant pastor at inity Church, was the spiritual advisor. ie theme was "Thy Kingdom on Earth."

Dr. Paul C. Empie, executive director of e National Lutheran Council and admin- rator of the U.S.A. Committee for the ltheran World Federation, spoke at the iversity of Life Program, sponsored by the Council of Protestant and Orthodox Churches in Lawrence, Mass., on Feb. 28.

Dr. Empie conducted a seminar on the world-wide aspect of our Christian concern. The Rev. William Wiltenburg, chaplain of the Lutheran Church—Missouri Synod, conducted a seminar on our Christian concern for those in penal institutions.

ranks, Punishment and Prayer

Last Halloween, two teenagers of Stockertown, Pa., de- led to play a prank on a neighbor. It was a harmless prank. Halloween capers go, but the neighbor was not amused. had lived through the German and Rus- n occupation of Poland and had come to nerica to find peace—not corn husks own on his porch.

The jury convicted Dzonizy Kasimierczak aggravated assault though he denied ning a shotgun or firing the shot that ghtly injured the pair. Judge Carleton T. oodring of Easton sentenced him to one ar in jail. But conceding that the man d acted under provocation ("You should t devil a poor man who has been deviled real devils") he ordered the boy and girl share in the punishment.

They should, the judge announced, visit man daily and kneel in his cell to recite Lord's Prayer and read the story of the od Samaritan. Judge Woodring is an ive churchman, a member of the Board American Missions of the United Lu- ran Church.

What made the sentence even more un- ual was the judge's stipulation that the n would be eligible to apply for parole the first day that the teenagers failed to appear for their prayer and Bible reading session. This put the youngsters in the position of either using the most famous of Christian parables of mercy to prolong a man's punishment, or declining to do so and set him free.

After consulting with their pastors, they decided they would not obey the order. In a letter to Judge Woodring they said:

"It is obvious that this sentence is not only a punishment on Mr. Kazimierczak, but also on us. Likewise, the truth of the parable and of the petition 'Forgive us our trespasses' in the Lord's Prayer is applicable not only to Mr. Kazimierczak, but to us also.

"We realize that we must ask Mr. Kazimierczak's forgiveness for our Halloweening and pray that he will accept our forgiveness in the same spirit, as this is the only Christian thing to do."

Judge Woodring said he presumed the youngsters' failure to comply with the sentence would make the prisoner eligible immediately for parole.

Laymen Attend Conference For Evangelism Chairmen

By OLIN G. DASHER

SEATTLE—Fifty men and women representing 31 of the 62 Pacific Synod congregations attended the first conference for evangelism chairmen, held at the Benjamin Franklin Hotel in Seattle Jan. 22-24. As a result, many congregations are now planning active evangelism programs.

The Rev. George Housewright, ULCA's western regional director of evangelism, and the Rev. Alfred Stone of Seattle, president of the ULCA Board of Social Missions, were the leaders. The Saturday night banquet speaker was the Rt. Rev. William Fisher Lewis, bishop of the Episcopal Diocese of Olympia.

Plans were made by the Rev. Richard I. Crossland and a special committee. The Rev. Olin G. Dasher is chairman of the synod evangelism committee.

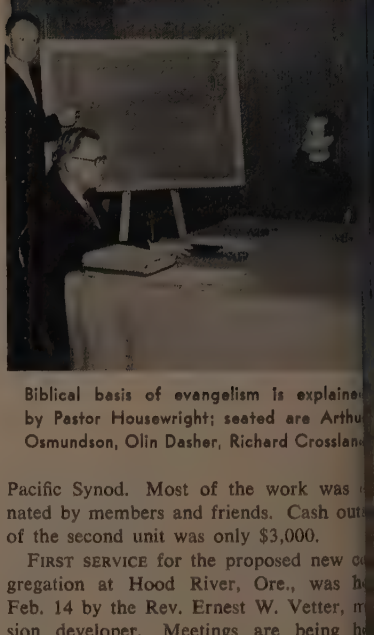
Laymen's Retreat at Corbett, Ore.

EIGHTH ANNUAL Lutheran Laymen's Retreat of the synod, and the annual meeting of the United Lutheran Church Men of the Southern Conference, will be held March 11-13 at Menucha Conference Ground, Corbett, Ore.

Synod President Edwin Bracher will speak on Saturday evening. The chaplain will be the Rev. Kenneth Wieg, campus pastor at the University of Oregon. Other leaders will be Carroll Dick, Wallace Bell, Myron Days, Marvin Johnson, and Virgil Mason.

CENTRAL CHURCH of East Lewis County, Morton, Wash., dedicated its Sunday school wing and parsonage apartment on Jan. 17. President Bracher conducted the ceremony and preached. The pastor is Dr. Oak Ebright.

Organized in 1955, Central Church has a plant worth $72,000, with only $14,000 debt. All financing was done without the aid of the Board of American Missions or the



Biblical basis of evangelism is explained by Pastor Housewright; seated are Arthur Osmundson, Olin Dasher, Richard Crossland

Pacific Synod. Most of the work was [illegible] nated by members and friends. Cash outl[ay] of the second unit was only $3,000.

FIRST SERVICE for the proposed new co[n]gregation at Hood River, Ore., was h[eld] Feb. 14 by the Rev. Ernest W. Vetter, m[is]sion developer. Meetings are being h[eld] temporarily in the county library.

Synod Convention at Vancouver

ANNUAL CONVENTION of the Pacific Syn[od] will be held May 16-19 in Redeemer Chur[ch] Vancouver, B. C. The ULCA representati[ve] will be Dr. G. Elson Ruff, editor of T[he] LUTHERAN.

LUTHERAN WELFARE ASSOCIATION Oregon will meet March 13 in St. Mar[k's] Church, Salem, Ore. Synod Presid[ent] Bracher will speak.

Sixteenth annual dinner meeting of Ass[o]ciated Lutheran Welfare of Washington w[as] held Feb. 16 at Trinity Church (Missou[ri] Synod) in Seattle. Executive secretary [of] the association is the Rev. Luther Janse, [a] member of the Pacific Synod.

NORTHERN CONFERENCE Luther Leag[ue] rally will be held March 20 at Holy Trini[ty] Church, Mercer Island, Wash.

uthern" Is a Source of Light

NCHORAGE, ALASKA—A sign painter's
r has been corrected, so that St. Mark's
rch no longer is "Luthern" without the A.
eanwhile Pastor Floyd Brause reminded his
ngregation: "The word 'luthern' means a
l window which lets in light, usually in a
r or belfry. Thus, our church would be a
l window bringing in much light from God's
l to the community."
. Mark's is a developing mission in the 49th
, and expects to be formally organized in
to be received into membership of the
fic Synod at the mid-May convention in
couver, B. C.

oqualmie Pass Skiers
tend Chapel Services

EATTLE—Three worship services are held
y Sunday morning in the new Chapel
t. Bernard, at the ski lodge at the sum-
of Snoqualmie Pass. The interdenomina-
al chapel opened Feb. 7.
he chapel is not a social center or com-
ity hall, but strictly a place of worship.
re is an Episcopal service at 9:30 A.M.,
utheran service at 10:30, and a Catholic
s at 12:15.
bout 5,000 persons go to Snoqualmie,

tch of St. Bernard Chapel at ski resort

50 miles east of Seattle, every week-end for skiing, and the overwhelming majority are Lutherans.

IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street

Worship
9:30 and 11 A.M.

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LLOYD L. BURKE, Pastor

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Services 11 a.m. & 7 p.m.
WEEKDAYS
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First Evangelical Lutheran Church Green Bay, Wis., recently installed a beautiful carillon of 47 bells.

33 Congregations Reache
1959 Apportionment Goa

By NORMAN BERNER

KITCHENER, ONT. — Receipts for Ca Synod apportionment for 1959 were $3 852. This is almost $20,000 less than amount received in 1958. This decreas offset, however, by the fact that a sp offering for home missions brought $21,648.

Thirty-three congregations met or ceeded their 1959 apportionment. F seven gave more in 1959 than in 1 However, with the pressure for double portionment off, 78 congregations gave

Canadian Lutheran World Action rec were $30,395, an increase of $6,237 1958. After failing to make its quota several years, the synod reached 106 cent in 1959.

In view of the unexpectedly low ap tionment receipts in 1959, the exec committee of the synod has taken actio reduce certain items in the synodical bu for 1960. The ULCA share of receipts remain at three-fifths of the monthly inc

College to Become Federated

WATERLOO UNIVERSITY COLLEGE wil come a federated College of the Univ of Waterloo according to a decision by the Board of Governors on Jan. 5. Robert Mortvedt of the ULCA Boar Higher Education attended the special ing at which the matter was discussed.

Federation will be "on the basis of a ments reached to date, and such other as may be mutually agreed upon." It become effective on July 1.

DR. KARL HENRY of the Board of A can Missions visited the synod early in ruary. As a result of his investigations, ices will probably be held at Deep for the Lutherans residing there. A

Continued on page 44

Make haste, O GOD, to deliver me;

MAKE HASTE TO HELP ME, O LORD."

Psalm 70:1

Shalini is just ten years old. Her prayers are not only for herself but for other less fortunate blind children, many of whom know only poverty, fear, hunger and homelessness. She asks God to send someone to love them and calm their fears of tomorrow.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But there are hundreds more blind and destitute children—like Shalini—who need love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

Help for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Protestant Churches of the United States and Canada.

OUR CONTRIBUTION IN NY AMOUNT IS DES-ERATELY NEEDED.

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In gratitude for my sight, I gladly enclose $_____ to be used in your World Missions to the blind.

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ONTARIO . . .

mission field in the west end of Ottawa was also mapped out.

New Seminary Building Planned

DR. J. RAY HOUSER, president of Waterloo Lutheran Seminary, has been named chairman of a special committee to arrange for a campaign for $250,000 for a new seminary building. The building will contain chapel, library, and lecture rooms. The appeal will be made in 1961, the centennial of the synod and the 50th anniversary of the seminary.

DR. LAWRENCE FOLKEMER, Washington, will be the ULCA representative to the Canada Synod convention, in St. Mark's Church, Kitchener, June 6-9.

FAITH CHURCH, Hamilton, has let the contract for its new church in the east end of the city. Construction is expected to begin this month. The Rev. John Miller is pastor.

THE REV. GODFREY OELSNER was installed as pastor of Redeemer Church, London, on Feb. 14 by Dr. John Reble, president emeritus of the synod.

THE REV. RICHARD TUBBE was installed by President A. G. Jacobi on Feb. 7 as pastor of Bethesda Church, Unionville. H[e] do missionary work in the nearby tow[n] Richmond Hill.

NORMAN WAGNER, a graduate of S[t]toon Seminary and now studying at the [U]versity of Toronto, will take charge of Church, Maple. This will release the Albert Datars for full-time work in dev[e]ing the mission at Brampton.

MD.: HAGERSTOWN . . .

Continued from page 37

Boyer, Roland A. Ries, Russell E. Fink, Mrs. Philip Brohawn.

HOWARD L. LOGAN, executive secretar[y] United Lutheran Church Men, addressed initial meeting of the men of St. Jo[hn] Church, Hagerstown. "A men's group a dynamic program can help men see the church is the people of God with a sion and a ministry," he said. "The rea men do not sometimes respond is due to failure of demonstrating to them the r[e]vancy of Christ in their daily life and wo[rk]

MISS MARY FRANCES RECHER, Tri[n] Church, Hagerstown, Dr. Wilson P. A[d] pastor, will be commissioned for miss[ion]

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in British Guiana at a service May 15 rinity Church. Dr. Warren C. Johnson, d of Foreign Missions, will preach.

ASTOR ROBERT LOGAN began work Feb. s minister of Christian education in St. 's Church, Cumberland.

OR THE first time in the 91-year history Trinity Church, Hagerstown, a woman been elected to the church council. She Mrs. J. Edwin Rohrer, a member of the d of Education of Washington County.

tional Leaders Listed

r Medical Center Drive

ALTIMORE—The Lutheran Medical Cen- ampaign is organizing sectional leader- for the church division phase of the 00,000 drive, opening this month.

pastor and a layman will serve jointly ead of each section, made up of groups ongregations. Chairman of the entire ch division is Clayton W. Daneker, more attorney. Co-chairmen are Walter houp, representing the American Lu- an Church; Carl Heinmuller, Jr., of the ed Lutheran Church, and Theodore W. nkamp of the Lutheran Church—Mis- i Synod.

the United Lutheran group the section ers are: Dr. James T. Powers, Calvary rch, and J. Coburn Hubbard; the Rev. Yost, Jr., All Saints' Church, and G. er Williams, Jr.; the Rev. Harry V. g, Salem Church, and William F. Leine- er; the Rev. Hans-Ludwig Wagner, Zion rch, and Gordon S. Harris; Dr. Paul Smith, St. John's (Parkville) Church, Earl L. Swartzendruber; the Rev. David inger, Third Church, and Dr. Thomas deke; the Rev. I. Wilson Kepner, St. 's (Brooklyn) Church, and David C. k; the Rev. Carroll S. Klug, Reforma- Church, and John Pauly; the Rev. Rod- S. Wasser, Luther Memorial Church, George Cook, Jr.; the Rev. Herbert M. ie, First (Ellicott City) Church, and ry F. Cross; and the Rev. Howard H. rpusch, Our Saviour (Lansdowne) rch, and Paul E. Rickard.

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NORTH CAROLINA

Harold Minges Honored

By FRANK K. EFIRD

ROCKY MOUNT, N. C.—Harold D. Minges, an outstanding layman of the North Carolina Synod, recently was given the Distinguished Service Award of the Junior Chamber of Commerce for community service in 1959.

Mr. Minges is vice president of the church council of Trinity Church, Rocky Mount, chairman of its property committee, and is an active member of the United Lutheran Church Men and of the Lutheran Laymen's Movement for Stewardship.

Mayor Mims presents award to Mr. Minges as U.S. Senator Everett Jordan looks on

He is active in civic and educational affairs of the Rocky Mount area. He and two of his brothers are contributing $100,000 to erect the auditorium of North Carolina Wesleyan Methodist College in Rocky Mount. He and members of the Dr. Luther L. Minges family are giving the recently completed Minges Science Building, costing $425,000, to Lenoir Rhyne College, Hickory, North Carolina.

I. D. BLUMENTHAL, an outstanding Jewish layman of Charlotte, is *The Charlotte Observer's* Church Layman of the Year for Mecklenberg County. A panel of six Christian judges—a Baptist, Roman Catholic, Episcopalian, Methodist, and two Presbyterians—chose him.

The nominating letter said: "Dick Blumenthal has given of his bounty to non-Jewish and Jew alike, to Negro and white. His humanitarian spirit knows no bounds . . ." He dedicated a 1,400-acre estate in the Blue Ridge Mountains to the improvement of human relations. He is an outstanding philanthropist.

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Church Bulletins Are Mirrors of Congregational Life

ULLETIN PARAGRAPHS sometimes give an ght into the work of the church. A graph in one North Carolina Lutheran regation's bulletin in December gave the owing incentive for giving: "If you are nd on your church contributions, you e until the 31st to get them in to be lited on 1959's income tax!! Thanks." nother church bulletin describes how ion pastors often have to "scrounge" to their flocks alive. "FROM THE PAS-TOR: The pastor has been out of town the past week but plans to return to Brevard this afternoon. The pastor, especially, thanks Mr. Olawsky for supplying for him today and giving him a little time off. On his week of absence the pastor hopes that he can raise some money for our building fund. He will go to Hickory, Cherryville, Belmont and possibly Kings Mountain hunting and begging. Won't you accompany him with your prayers."

astor C. E. Norman tries out new wheel

stor Given New Bike

MONROE, N. C.—The Rev. Clarence E. man has a brand new bicycle—and he s it regularly despite his 67 years.

It's good exercise," he says.

A gift from members of St. Luke's urch, it replaces a bike Pastor Norman e for 17 years, beginning in war time n gasoline was rationed. The pastor has ar and plenty of gas now, but he still es calls by pedal power in good weather. he old bike wasn't scrapped. Pastor Nor-n gave it to a boy who needed it.

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STREET_____

CITY_____ ZONE____ STATE_____

Philadelphia Police Form New Legion of Cornelius

PROTESTANT policemen and other law enforcement agents in Philadelphia have organized the Legion of Cornelius, a religious group named for a Roman garrison commander who was converted to Christianity by the Apostle Peter.

Displaying emblem of new Legion of Cornelius are William Vogt, president; Pastor Merbreier and Police Commissioner Gibbon

Serving as chaplain of the legion is Rev. W. Carter Merbreier of St. Matthe Church, who laid the groundwork for organization by conducting the first uni Protestant service for the law officers seve months ago.

The legion is a counterpart of the Lea of the Sacred Heart, for Roman Cath police and park guards, and the Shomr for those of the Jewish faith.

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—CHANGES OF PASTORATE—

CANADA

MYRA, WILFRED A. From Trinity Chur Ayton, Ont. To Burlington area, O mission developer.

TUBBE, RICHARD. From St. Matthe Church, Welland. To Bethesda Chur Unionville, and Richmond Hill area, m sion developer.

ROCKY MOUNTAIN

RUPLEY, JOHN B., JR. From Trinity Chur Boulder, Colo. To St. Timothy's Chur El Paso, Tex.

DECEASED

RS. SYLVIA HETZLER ANSPACH, of Dr. Paul Parker Anspach, a former tary of the Board of Foreign Missions, fatally injured Feb. 13 in an automobile sion on U.S. Route 50 near Marietta, . Dr. Anspach received minor injuries was released from a hospital after three . They had been enroute from their e in Springfield, Ohio, to speak at a k offering service in St. Luke's Church, ietta.

Irs. Anspach married Dr. Anspach in 3. They served as ULCA missionaries in ia from 1925 to 1940. After pastorates)hio, Dr. Anspach returned to China in 7-48 as commissioner for the Board of ign Missions. He served as pastor of nd Church, Springfield, until 1953 when became a staff secretary of the BFM pioneered Lutheran mission work in aya. Returning in 1955, he was the d's secretary in charge of Malaya and g Kong. In 1957 he was assigned to h in the new School of Missions at May-d, Ill. He retired last July, and he and . Anspach established a home in Spring-.

esides her husband, Mrs. Anspach is sur-d by five children: the Rev. Paul Parker pach, Jr., ULCA missionary in Kyoto, n; Mrs. Carolyn Sunburn, of White r Lake, Minn.; Mrs. Phyllis Thomson, East Lansing, Mich.; Mrs. Sarah Kepple, Springfield; and Thomas Anspach, a coast rdsman stationed in Kodiak, Alaska.

uneral service was conducted Feb. 16 Fourth Lutheran Church, Springfield, by E. E. Flack, of Hamma Divinity School.

HE REV. WALTER K. HAUSER, 72, Feb. 10 in Deland, Fla. Born in lers, Pa., he was graduated from Muh-erg College and Philadelphia Seminary, was ordained by the Pennsylvania Min-ium in 1912.

e served parishes in Selinsgrove, Pa.; lenberg, Nova Scotia; Summit Hill and hanoy City, Pa., until 1938 when he became a mission developer for the Board of American Missions. He organized congregations in Daytona Beach, Fla.; Troy, N. Y.; New Haven, W. Va.; Sudbury, Ontario; and Collinsville, Conn.

From 1947 until his retirement in 1953 he served St. John's Church in Jim Thorpe Heights, Pa. After moving to Florida he assisted the pastor of Resurrection Church, Daytona Beach. He had served as Pottsville Conference president, and was active in the Boy Scout movement.

His first wife, the former Louise C. Klump, died in 1952. In 1954 he married Elfrieda Rehbehn, who survives him.

Funeral service was conducted Feb. 13 in Faith Church, Deland, by the Rev. Walter G. Marz, the Rev. Luther D. Kistler and Dr. Francis R. Edwards. Burial was in Oakdale Cemetery, Deland.

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Matron for home for 75 older people. Must love older people, be able to supervise staff, work with the public and willing to live in the Home. Good salary, generous vacation, sick leave and other benefits. Write Lutheran Social Services of Michigan, 484 E. Grand Blvd., Detroit 7, Michigan.

WANTED: Organist—Choir Director who can double in brass (Parish Education and Luther League). Young, progressive mid-western church; attractive full-time salary; pleasant surroundings. Write Box 201, THE LUTHERAN.

IN CONCLUSION . . . . . .

SOMETHING SEEMS to have gone wrong with the calendar. Christmas was just the day before yesterday, and now it's Ash Wednesday. There must have been a month misplaced somewhere.

Even though Lent begins several weeks later than usual this year, it seems to me to have come too soon. We were singing "Silent Night, Holy Night" so recently, and already we hear the somber words of Scripture, *"Behold, we are going up to Jerusalem. . . ."*

This is one of the basic facts of life, I guess. From the starlight over Bethlehem to the journey to the cross is a distance measured only by a few heartbeats. I should have remembered this, for I once heard a sermon—the best I ever heard—called "The Cradle and the Cross." Reinhold Niebuhr preached it in Philadelphia (and probably in a dozen other cities, according to what I know about the habits of traveling preachers).

"The shadow of the cross falls over the manger cradle," he said. The Child was born to die, as of course all children are. The meaning of existence is that "in the midst of life we are in death," and of course the other way around too. It's thoroughly comforting and not at all gloomy. We shall have a chance to study our lesson again during Lent regarding the meaning of eternal life.

ALL THE fast-moving events of our world fit into this framework. Whether human life goes on a few more million years on earth, or is extinguished somewhat abruptly next month in an H-bomb explosion, our existence is safe in the hands of our Creator. It doesn't really matter how long things continue according to the pattern we are familiar with.

I have been rather deeply acquai with a few of the Christian people lived through extremely dangerous either under the Nazi rule or the R These were people who had uncom courage, not mere desperate defianc danger but luminous readiness to the worst that might come.

These were people who thorou knew the lesson of the cradle and cross, birth and death, the eternal The main thing is to get comple straightened out on this central eva tion of life in terms of death. T everything else fits in. You can wh or sing in the shower bath, work o time or go fishing, and enjoy practic everything that comes (unless you poison ivy or run out of gas).

THE ESSENTIAL problem has b solved—the problem of existence. W not responsible for that. We didn't p vide it for ourselves, and we can't rem it. We are like people in a story were invented by an author, except during an extremely important brief s of time—back 1900 years ago, from cradle to the cross—the Author told about himself and why he made us, what he intends to do with us.

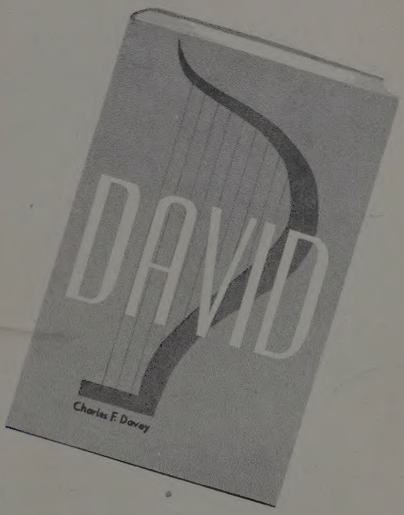
Now that Ash Wednesday is here, next time I look at the calendar I supp I'll find that tomorrow is Easter (exc that I have 4000 miles to travel and speeches to make before then). endars can be kept in their proper pl though, when we understand their lim tions. I still think there must have b a month left out of mine this year.

At least I'm glad it isn't the Fourth July or Columbus Day yet.

—ELSON RU

DAVID

by charles davey



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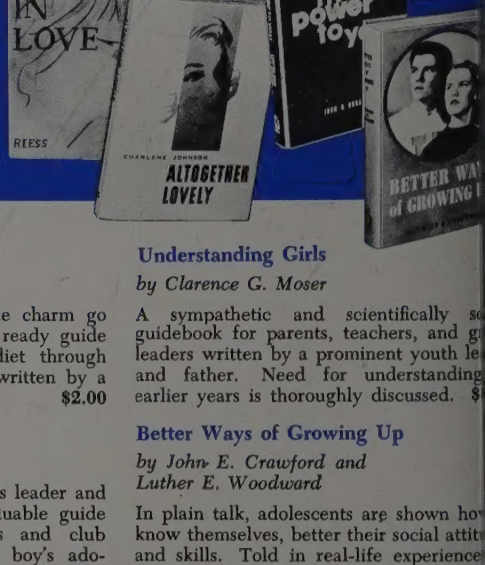

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